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DIE APOSTELGESCHICHTE. KRITISCH-EXEGETISCHER KOMMENTAR ÜBER DAS NEUE TESTAMENT. Begründet von H. A. W. MEYER. Neunte Auflage bearbeitet von H. H. WENDT. Vandenhoeck u. Ruprecht. Göttingen. 1913. Pp. iv, 370. 8m.

The eighth edition of Wendt's commentary on Acts in the Meyer series was published in 1899. Since then, a mass of relevant literature has accumulated, including the valuable discussions of von Harnack. Loyal to his duty as an editor of a Meyer commentary, Wendt has read, marked, and inwardly digested that literature, or at least the best of it, with the result that he has been able to offer to the student of early church history an edition of Acts at once brought down to date and indispensable.

The external form of this, the ninth, edition has changed, but the main positions of the eighth edition as regards the text, purpose, authorship, date, and sources of Acts are again defended. In respect, however, of the chronology and the historical trustworthiness of the document, some adjustment of opinion is manifest. To illustrate: the readings of the Western text are still regarded, with a few exceptions (e.g., the "we" in 11 28), as secondary; the purpose of Acts is primarily historical and secondly unto edification, no apologetic tendencies in reference to the Roman government being discernible; the name of the author is unknown; and the date, since Acts betrays acquaintance with the *Antiquities* of Josephus, is to be set between 95 and 100 A.D. Nor has Wendt shifted his ground noticeably in the matter of sources. As in the eighth edition, so now, he maintains that the author had access to but one written source. Not that the document must have been actually in the hands of the author of Acts; he may have used it only as he remembered it from a previous reading or hearing (p. 24). This one written source, which is not simply a diary or a travel-document but a history of early Christian missions with a decided interest in Paul, furnishes the basis of the narrative of Acts about Stephen, the founding of the church at Antioch, the three missionary tours which started from that Syrian city, and the voyage to Rome. Since the document ended with the two years at Rome, and since the author of Acts had no trustworthy traditions about the outcome of the imprisonment, the book of Acts ends where the source ended. Wendt still believes that there are traces of the source in 2 43-47, 4 32-35, and 5 12-15, but he is no longer confident that these traces mark the beginning of the document. The author of the source is not improbably Luke, who was an eye-witness of some of the events narrated. The unknown author of Acts, when he comes to write his book, has at his

disposal, besides the information from that source, only a bundle of traditions of unequal worth.

But while Wendt's conclusions regarding the sources of Acts remain essentially unaltered, the reasons for them have been re-written and amplified (cf. especially pp. 21-37). The decisive criterion, we are now informed, for the detection of a written source in Acts is neither the literary character (language, style, etc.) of the work nor its historical trustworthiness, but the appearance in the text of numerous and important cases of unevenness, inconsistency, contradiction, evident misinterpretation, and the like, instances which are to be found not only in the first half but also in the second half of the book. In this connection it is interesting to note that Wendt disputes the contention of von Harnack that in 28 8-10, there is an indication that the "we" functioned as a physician; in fact, our editor dismisses the "medical language of St. Luke" with the dry remark that it were as easy to prove from the nautical expressions that the author of them was a sailor by profession as to prove from the medical expressions that he was a physician.

Turning now to the points in which Wendt has modified or changed his views, we observe that a study of the Delphi inscription has led him to put the arrival of Gallio in Corinth in the summer of 52 (Deissmann says 51). This fixed date compels him then to push back the Apostolic Conference from 52 (in his eighth edition) to 49. On the other hand, he still holds that Festus came into office in 61, so that the dates of the last five years of Paul's life remain as hitherto, 59-64. As regards the historical value of Acts, Wendt, apart from the preface of his new edition, entertains much the same opinions as those set forth in the edition of 1899. Two quotations will suffice. "The peculiar mingling of matter of unequal historical worth is a fact to which justice could not be done either by deriving the whole book, as tradition derives it, from the writer of the 'we' sections or by holding, as radical criticism holds, that the whole book is a writing influenced by ecclesiastical politics. The proper explanation of the phenomena of Acts is found only when one recognizes that the book contains an older narrative written by one who for a time was a companion of Paul, a narrative which a sub-apostolic writer has worked over, combining this valuable source with various sorts of traditional material" (p. 37). "Many of the long speeches of the book are free compositions of the author; not only the speeches of Peter but also some of the speeches of Paul (13 16 ff., 14 15 ff., 22 1 ff., 24 10 ff.)." In the preface, however, Wendt confesses himself a convert to Norden's opinion that the address at Athens

is wholly a composition of the author of Acts, who knew either the lost treatise of Apollonius—*On Sacrifices*—or else a biography of Apollonius in which the references to that treatise were more precise than in the extant *Life of Apollonius* by Philostratus. From one or other of these sources the author of Acts borrowed the theme of Paul's speech at Athens. Notwithstanding his acceptance of Norden's hypothesis, Wendt assures us that his general estimate of Acts is not affected, nor his particular view of the relation of Acts as a whole to its main source.

The quotations and references seem to have been carefully verified; the slight inaccuracy however in the quotation (17 23) from Philostratus holds over from the eighth edition. Furthermore, the English reader who still finds Alexander and Lumby in the list of the commentaries has a right to wonder why there is no mention of one or more of the following commentators: Knowling (1900), Rackham (1901), Bartlet (1901), Gilbert (1908), Furneaux (1912).

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DIE BERGREDE. HARE HERKOMST EN STREKKING. K. F. PROOST. J. Brandt & Zoon. Amsterdam. 1914. Pp. 163.

This is a Leyden dissertation for the doctorate in theology. It discusses the sources and original form of the Sermon on the Mount, the eschatology of the Synoptic Gospels and the eschatological character of the ethics of the Gospels, and the relation of the ethics of the Gospels to Jewish ethics; ending with a commentary on the Sermon on the Mount which is in the main a collection of Jewish parallels to the sayings of Jesus in the Sermon.

The author has an extensive knowledge of modern literature on the Synoptic problem, and especially on the Sermon on the Mount and of the eschatological controversy, and discusses the questions with sufficient independence. After an exposition and criticism of the theories of Wellhausen and Harnack, he comes to the conclusion that the supposed source "Q" is nothing more than a name for what Matthew and Luke have in common beyond Mark. In the other controversy he enrolls himself with the "eschatologists," and decides that the moral teachings of the Sermon on the Mount are an "interim ethics," binding until the coming of the Kingdom, and contain the conditions of entrance into the Kingdom.

In the comparison of the Sermon on the Mount with Jewish ethics, he deals more fairly with the Jewish side than many who have written on the subject; but his Jewish parallels are chiefly the shop-